



THE

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SHEKEL

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5 לירות	 נחושת-ניקל	 נחושת-ניקל

OPERATION MENORAH



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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PRESIDENT'S MESSAGE

Morris Bram



Dear Friends:

This autumn has been a busy and happy time for me as your president. Our Greater New York Currency Convention was a success, and I want to extend my congratulations and thanks to the General Chairman, Moe Weinschel and all his committee workers for a job well done. I also want to thank the participating dealers, exhibitors and Educational Forum speakers, Grover Criswell, Julius Turoff, David Alexander and moderator, Sidney Olson, for their part in the show.

Following the convention, I visited Israel Numismatic Societies in the New York area. It was very heartwarming to see my many friends at the I.N.S. of New York, I.N.S. of Westchester and the I.N.S. of Queens. It gave me great pleasure to see how well these clubs are functioning. Their meetings had very interesting exhibits and slide programs. But most of all, the friendship and fellowship created by the members of these clubs made me realize that participating in coin collecting can be rewarding in so many ways.

I am leaving now to be a part of the Great Lakes Numismatic Seminar in Cleveland and the New England Numismatic Seminar in Boston. From there I will be visiting more I.N.S. clubs in the New York, Pennsylvania and New Jersey areas. I look forward to renewing old friendships, making new ones, and generally enjoying the wonderful world of our A.I.N.A. family.

The American Israel Numismatic Association is 14 years of age. Yes, we are celebrating our 14th birthday - the birthday of a great organization. A.I.N.A. has no equal. We are unique and unusual - our aspirations have always been high and they have always been fulfilled. Fourteen years is a very brief period in the life of an organization - but we are still growing!

Included with this issue of *The Shekel* is a letter announcing A.I.N.A.'s new Youth Program. This exciting and worthwhile undertaking will be a wonderful way to involve our young people in the study of Jewish history through Israel's coinage. This program will bring many personal rewards to the A.I.N.A. members and clubs who work with the youngsters, as well as keep A.I.N.A. expanding and building for the future.

What is it that makes A.I.N.A. so phenomenal? People! Leadership! A sense of mission! The love for Israel and the numismatics of that great Nation! But most of all—it is the dedicated convention workers, the individual members, our affiliated groups, the Young Numismatists, and all of you who read *The Shekel*. This is where our outstanding organization's present and future lie.

Shalom

Morris



from the Editorial Desk...

Since the last issue of *The Shekel* was prepared, we have received many expressions of interest and have enjoyed a number of stimulating conversations with our writers and readers on the publication and the direction in which it might go in future issues.

This is the kind of input we most need from every reader, the ideas closest to each about their reading interest. As *The Shekel* continues to grow, we believe that our stated goal of serving the wide spectrum of Judaic numismatics will be fulfilled.

Our publication serves a far wider variety of collecting interests than some may realize. We have specialists and amateurs, ancient and modern coin students as well as hobbyists, enthusiasts in the fields of paper money, tokens and medals, quite literally "a little bit of everything".

Background information on old and new items, the full stories behind each milestone in the thousands of years of Judaic numismatics are of the greatest importance. Think of the young collector, to whom a 1949 aluminum one pruta is still NEW!

Think of the veteran, deeply immersed in the metrology of the bronze lepta of the procurators and we will have an idea of AINA's depth and width of membership. Never forget that AINA is a family of human beings as well, with more than a few whose interests are largely social as well as collecting-oriented.

The Shekel must serve all. With your help it will continue to do so. Remember, again, that much depends on you, the reader, the specialist or amateur. We need your articles to assure that your interest is represented.

We will strive for a *balanced* editorial policy; if we have a *tilt*, it will be toward quality throughout.

Special thanks go to *Coin World* Publisher John Amos and Editor Margo Russell this issue for permission to bring our readers Fred Bertram's incisive review of Ya'akov Meshorer's great addition to ancient numismatics just published by the American Numismatic Society; thanks too to ANS Director Leslie Elam for permission to run the actual art, catalog pages and transliteration chart you will be seeing.

Particular thanks to *World Coin News* Editor Russell Rulau for his indepth look at AINA and *The Shekel* Sept. 22. Rulau pays a rare tribute to *The Shekel* as a successful magazine in a field from which all too many numismatic magazines have vanished in recent years.

Finally, a reminder that letters to the editor, articles and stories for *The Shekel* may be sent to David T. Alexander, Editor, P.O. Box 1200, Danbury, CT 06810.

Shalom,

David T. Alexander

OPERATION MENORAH: THE INSIDE STORY

Introduction by Robert Aaron

Yvon Gariepy, Master of the Royal Canadian Mint, was keynote speaker at the breakfast meeting of the Israel Numismatic Society of Toronto, July 26 at the Royal York Hotel during the convention of the Canadian Numismatic Association.

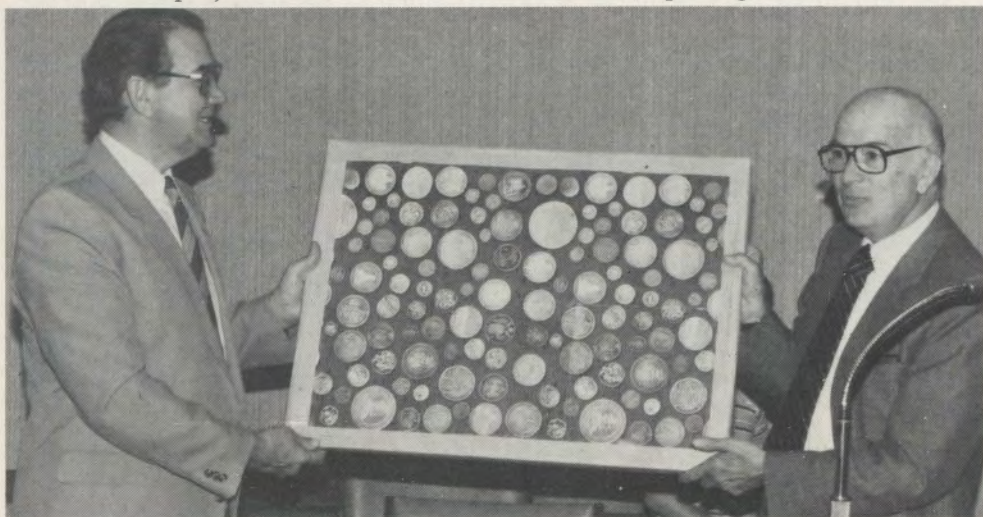
Gariepy offered an inside glimpse of Operation Menorah, the ultra-secret, ultra-successful two-year project of RCM and the Israel government which made possible the overnight replacement of the Jewish nation's old lira (Israel pound) currency with a new coinage in agora-sheqel denominations.

During the summer of 1979, RCM was approached by Israeli government representatives who placed an order for 385 million new coins. This massive order was to be executed with utmost secrecy, and only four people in the Ottawa Mint were aware of the project.

As Master Gariepy tells, the coin order was given a code number and all references to it in communications between Ottawa and Jerusalem were very cryptic.

One major reason for conversion of Israel's currency overnight was to flush out huge sums of untaxed "black" money; in addition, the changeover marked a psychological effort to combat inflation by exchanging 10 old currency units for one new. As Gariepy reports, RCM was indeed able to produce and ship the coins to Israel in absolute secrecy in time for the sudden switch on Feb. 22, 1980. In his INST presentation, the Mint chief revealed much about just how a major operation of this kind could be kept secret without prejudicing the Mint's confidentiality even at this late date.

Gariepy also discussed the ongoing numismatic program of the Mint, which are of interest to both Canadian and world coin collectors. In his six-year tenure, he presided over the opening of the vast new



Canada's Mint Master Yvon Gariepy (L) accepts medallic art from Israel Numismatic Society of Toronto-President Dr. Albert Rose at CNA.

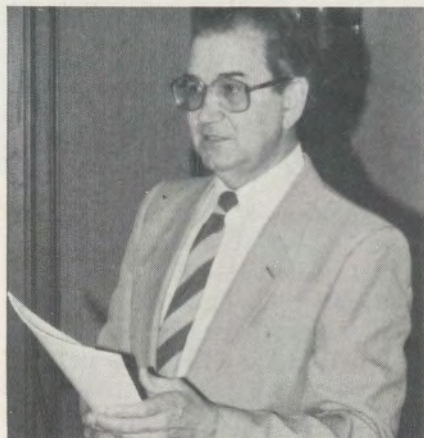
Winnipeg Mint, completed the Olympic coin program, the introduction of the annual \$100 gold coin program.

The Master oversaw preparation of Canada's world-girdling Maple Leaf gold bullion coin, the successful launch of the Canadian thin one-cent piece and (for the first time) annual collectors coin sets in Proof quality.

During each year of Gariepy's tenure the Mint has realized a substantial profit for the taxpayers of Canada. In 1979, last year for which

figures have been published under Canada's present governmental reporting system, RCM posted a record \$16.9 million, almost four times the previous high of 1978.

It has been through personal appearances at numismatic meetings both in Canada and the U.S. that Gariepy has established his reputation for friendly and helpful concern for the collecting fraternity and its needs. Here, then is the "Insider's look" at historic Operation Menorah.



By Yvon Gariepy

I am told that the Israel Numismatic Society would like to know more about the Royal Canadian Mint's involvement in the changes Israel recently brought to their monetary system.

In fact, it was said that I would tell you all; unfortunately, because of the clients' request, some information is still confidential. I cannot tell you everything but, insofar as the striking is concerned I can certainly tell you how we proceeded and why it was possible to keep the project a secret.

Coins have been in existence for a long time. Monetary systems have changed and must continue to be streamlined and revamped to accommodate new trends.

Today, many countries are examining their present monetary systems. Increasing inflation and the continual mutations in our economy create the necessity to re-evaluate systems to react and to adapt to the changing environments.

Israel is one country which has recognized these forces that shape the world. It was obvious that its monetary system could no longer cope with the economic conditions.

After a thorough examination of all the possibilities available, the Israel authority designed a monetary system that was to replace the pound which was introduced in 1948. Thus the sheqel was reborn. A two-year plan was prepared and implemented.

But just how does a country change its monetary system without creating dissension and alarming the population?

Israel succeeded by keeping the changes confidential until the public announcement of its government and by restricting the number of people involved in the program. Very few people were aware of the upcoming changes in Israel and they were directly responsible for the new system.

In the early summer of 1979, the Royal Canadian Mint was approached and became involved in operation "Menorah."

The confidentiality of the program and the Israel Mint's capacity forced the Central Bank of Israel to seek assistance outside the country.

At the Mint, very few people were involved. At the beginning, I knew of the operation and so did three marketing employees. In Israel, only five persons knew of the new money.

Representing the Bank of Israel were executive Shmuel Peled and the head of the currency supply unit, Shmuel Aviezer.

During two days of strenuous work, the Bank and the Mint reviewed the proposed plans, made changes as required and finalized all plans. In fact, initial designs for both the obverses and reverses were prepared and approved before the departure of our guests.

At this stage, it was easy to keep the secret. Designs on the obverses were the same as the designs on the old coins. The new denomination on the reverse did not arouse the curiosity of our engravers since they could have been coins Canada had never struck before.

The secret became more difficult to keep as technical specifications were required to prepare tooling and to order raw materials to produce the coins. At this point, a few additional employees from production became involved.

Directives from the bank were clear and very precise; the Mint was asked to produce three of the four new coins, the contract was for 200 million one new Agora, 60 million five-New Agorot and 125 million 10-New Agorot.

These coins were to replace the 10-old Agora, the one-half old pound and the old pound, respectively.

The alloy was aluminum for the one New Agora and five-new Agorot and bronze for the 10-New Agorot.

Dimensions of the coins were very different from those coins being replaced.

The one-New Agora was to be 15 millimeters. The five-New Agorot 18.5 mm. and the 10-New Agorot 16 mm.

Since secrecy was of the essence, the Mint could not use the name of the denomination when referring to a specific coin. Therefore, a code was utilized.

The one new agora became Pa., the Five-New Agorot EA and the Ten-New Agorot GA.

Since we had used codes before, employees accepted the identification as routine and all the tooling was prepared without question.

Another problem which arose was communication. Though much of it could be done by telephone, some correspondence had to be written. Israel sent all letters handwritten while the Mint sent all its correspondence via Israel diplomatic bag. All samples were sent to Israel via Canadian diplomatic bag.

The Canadian Embassy hand delivered all parcels to one specific individual at the Central Bank.

At one point, we went so far as meeting the officials from the bank in New York to seek their approval of one coin.

Deliveries were another sensitive area. The coins had to be delivered to Israel before the announcement was made. Any leakage of information had to be prevented.

In late January, 1980, two Mint officials went to the Winnipeg plant with officials from the Bank of Israel and planned the expedition with our regional director.

Coins were bagged and packed in boxes bearing different colored signs and numbers.

Each color identified the content of the box.

Meanwhile, in our Hull plant, shipments of Israel numismatic coins were being prepared and were to be escorted by a bank security guard.



It was decided to combine both shipments on the same El Al flight and have the same security guard escort the lot.

The bank was advised that a shipment of gold coins would arrive at a specific time on a specific day. This again was routine and did not create any commotion.

As the aircraft touched the soil of Israel, our mission had been successfully accomplished.

While the numismatic coins went on a single plane, several flights were required to carry all of the circulation coins.

A few days later, Israel formally announced the new monetary system and all coins were ready to be delivered from the Central Bank the day after the announcement.

To conclude, I would like to say that Canada has been striking circulating and numismatic coins for Israel since 1973.

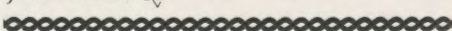
Our relationship has always been cordial and we hope it will continue to be so.

Keeping Israel's secret was one of the many services we offer and the

individuals involved enjoyed every minute of it.

Another interesting part of our work is that, doing business with a country creates the necessity to visit our clients.

Michele Menard, Bob Huot, my wife Claudette and I have been in Israel. We can assure you that it is a very interesting and beautiful country to visit, particularly the city of Jerusalem. ☆



The Shekel of Israel: HOME, AT LAST

Part I:

Last year, the shekel of Israel came home. After 1,910 years of hiding in the ruins of ancient civilizations, the world's most famous coin emerged, like a beautiful butterfly, from a cocoon of Christian counterfeits, British mils, Israeli prutahs, liras, banknotes and commemoratives.

Garbed in the modern cloak of cupro-nickel, the new shekel (or sheqel, as it is curiously spelled by the Bank of Israel) is adorned with one of the elegant designs of its silver ancestor: the jeweled wine cup. Indeed, it was a most appropriate symbol to grace the reborn shekel.

Besides being used for the ceremonial kiddush (the sanctification of the Sabbath and Holy Days), the wine cup has long symbolized man's fulfillment through G-d:

"How can I repay the Lord for all of His bountiful dealings towards me? I will lift up the cup of salvation and call upon the name of the Lord." (Psalms, 116:13)

* * *

"... You anointed my head with oil; my cup runneth over." (Psalms, 23:6)

Perhaps the real significance of the shekel's cup can be found through the study of its *Gematria*—the interpretation of words through their numerical values. *Kos*—the Hebrew for cup—adds up to 86. *Elokim*, meaning the Just G-d, has the identical sum total!

To the world at large, the return of the shekel breathed life into the pages of the Bible and inspired a renewed interest in those great eras of the past that molded western thought. For the Jewish people, how-

by D. Bernard Hoenig



ever, it evoked deeper feelings of national and religious pride.

The shekel was *The Jewish Coin*, a vital part of the Judaic heritage, the Biblical symbol of charity and goodness and unity. As such, it elevated money from its more mundane role in the market-place to something spiritually significant. This was the *King of Coins* and it was home, at last, serving to strengthen the link between the modern and ancient nations of Israel.

It was almost 40 centuries ago when the shekel, as a monetary standard, was first introduced to the world. In a poignant story of care and concern for the departed, the Torah (Genesis, 23) relates how Abraham purchased the Cave of Machpelah in Hebron as a burial place for his wife, Sarah for 400 Shekels although during those times the average wages were only eight Shekels a year!

During their sojourn in the Sinai Desert, following the exodus from Egypt, the Israelites were commanded to use the standard of the *Shekel of the Sanctuary* (often called "the Holy Shekel") for various offerings to G-d, for the maintenance of the Mishkan, (the temporary Tabernacle), the annual census and the Pidyon Haben ritual to redeem the first-born son.

One of the basic rules of the shekel was that "the rich shall not give more and the poor shall not give less" (Exodus 30:15) so as to avoid any feelings of inadequacy or superiority. To G-d, all persons were equal. Wealth was never to be a gauge of piety or position.

Was the Biblical shekel a real coin or a monetary weight? Numismatic historians generally believe that it was only a metallic measure inasmuch as coinage was supposedly not invented until the 7th century, B.C.E. In the Torah, however, the shekel is interchangeably mentioned as both a weight and a coin. In addition, there are numerous Talmudic references to actual coins minted by such notables as Abraham, Joshua, Mordechai, David and Solomon (see the Shekel, Vol. XII, No. 2).

Whether or not its form was similar to money as it is known today, the shekel was always looked upon as a divinely ordained coin, a heavenly concept of coinage setting spiritual standards. As a result, many fascinating legends have grown around the shekel and archaeologists have never abandoned hope of one day finding this *coin of coins*. One of the most moving stories is found in the Midrash which relates how G-d sent Moses a flaming coin from heaven to demonstrate the design and shape of the half-shekel.

After their arrival in the Land of Israel, the Jewish tribes generally employed the currency of the local residents and surrounding nations. Numerous references to the shekel—mostly as a weight or measure—are found throughout the Books of the Prophets. Several foreign units approved for use by the kingdoms of Israel and Judea were also known as shekels—particularly those from Persia, Babylonia and Phoenicia.

The classic *shekel of Tyre*, a Phoenician silver coin, came into popular use around 126 B.C.E. and lasted for almost two hundred years. Despite its portrayal of a pagan deity—which would have normally barred its use according to Jewish law—these coins were reluctantly accepted for the traditional Temple tax because of the apparent lack of any Jewish legal tender at the time.

Ultimately the shekels of Tyre were converted into genuine Jewish coinage at the outbreak of the First Revolt against Rome in 66 C.E. Upon recapturing Jerusalem, the Judean warriors confiscated the Phoenician silver that had been stored in the Temple's treasury, melted them down and reissued them as Judaism's famous shekels and half-shekels.

Depicted on one side of these coins was the jeweled chalice or cup that now adorns Israel's new one shekel. Engraved on the other side were three budding pomegranates surrounded by the inscription, "Jerusalem the Holy". For many years the same pomegranate design was featured on several Israeli coins including the 500 prutah of 1949, the one lira (between 1967 and 1979) and two of the Pidyon Haben commemorative issues. This elegant design is currently shown on the new 10 agora coin.

Pomegranates were among the most popular Judaic symbols in ancient times, representing prosperity and the beauty of the Promised Land. According to tradition the pomegranate—which also decorated parts of the Temple and the priestly robes—contains 613 fruit-bearing seeds equalling the identical number of mitzvot (commandments) decreed by G-d.

Besides the silver coinage struck during the Revolt, there were a few bronze issues believed to be quarter and eighth shekels. The predominant designs on these coins were the



lulav and etrog (palm branch and citron fruit) with which pious Jews worship on the Festival of Succot.

One of the three major holidays of the Jewish calendar, Succot celebrates the annual harvest while, at the same time, commemorating the Israelites 40 year trek through Sinai where they lived in makeshift, thatched huts. To this day, during the week-long festival, Jews throughout the world eat and live in similar Succot or booths which are colorfully decorated with all types of fruit.

Despite their defeat by Rome in 70 C.E., and their dispersion that lasted for almost 2,000 years, the Jewish people never forgot the shekel. In Palestine and throughout the Diaspora, it survived in the fictitious form of commemorative medallions, paper chits and charity receipts.

Interestingly, the Christian Church was instrumental in keeping alive the shekel dream. During the Middle Ages, the Church authorized the minting of thousands of tokens or medals for sale as souvenirs to the many pilgrims who were then beginning to flock to the Holy Land. Many of the Christian medalists, however, failed to properly identify the designs of the Judean coins. Instead of the budding pomegranates, a similarly styled almond-blossom rod, representing the staff of Aaron, the High Priest, was depicted. The wine cup was shown as a spice censer.

Known as "False Shekels", these silver pieces were frequently resold to European Jews who, believing them to be genuine ancient coins, utilized them for the Pidyon Haben redemption ceremony of their first-born sons. Many of the Christian tokens were struck to promote missionary programs while some, professing to duplicate the money paid to Judas Iscariot for betraying Jesus, were deliberately intended to arouse feelings of anti-semitism. Here too, however, the minters erred when they assumed that the Judean

shekels were the Judas coins. Most numistorians acknowledge that the money used during the life of Jesus was the Phoenician shekel of Tyre.

Even after the rebirth of Israel in 1948, another 31 years would elapse before the shekel was restored to its position of prominence. For three decades the lira—one of the last vestiges of English economic policy—remained as the nation's currency standard. When the shekel finally arrived late in 1979, it was heralded throughout the western world like a returning war hero.

It was indeed a magnificent parade, lasting well into 1981. First came the colorful shekel banknotes followed by a half-shekel coin with its roaring lion of Judah. Behind them marched a one shekel Hanukka commemorative ingeniously minted with the same amount of silver as its ancient namesake. That elegant piece paved the way for the new one shekel trade coin and its agora offspring.

But the *piece d'resistance* of the entire series was the unique Proof set of the IGCAM and Bank of Israel containing all of the nation's new coinage in brilliant, mirror-like finish. It was Israel's first *Piefort* issue, reviving the 12th century French practice of issuing certain trade coins on unusually thick planchets for presentation purposes. Traditionally reserved for the ruling monarch and visiting dignitaries, the *Piefort* set was the ultimate numismatic blend, the "*commemorative trade coin*", and the most appropriate tribute to the shekel of Israel, home at last. 



AMERICAN NUMISMATIC SOCIETY UNVEILS MAJOR NEW ANCIENT JUDAIC WORK

By Fred Bertram

One of the most important collections of Bible-times coins will soon be pictured in a deluxe publication for the pleasure and study of collectors, students and scholars everywhere.

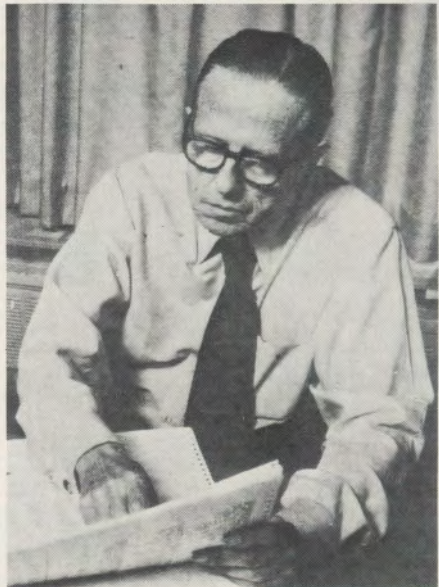
The credentials of the authority who prepared the catalog are impeccable. The publisher is one of the world's major numismatic research institutions and the largest not-for-profit numismatic publisher in the world, the prestigious American Numismatic Society, N.Y.

Indicative of the longer tradition of numismatic study abroad, more overseas libraries subscribe to ANS publications than in the U.S. and Canada. This latest ANS production should be one of the major numismatic publishing events of 1981. Delivery is expected in August.

The *Sylloge*, as the work is called, by its Latin term, is the setting for what the American Numismatic Society calls its "extraordinary Judean series." It is the newest volume of the *Sylloge Nummorum Graecorum: The Collection of the American Numismatic Society—Part 6, Palestine-South Arabia*, by Ya'akov Meshorer of Jerusalem.

The work is concerned with the geographical area consisting of ancient Palestine, the Decapolis, Provincia Arabia, Nabataea, and South Arabia.

But the high-sounding title shouldn't scare anyone who has any interest at all in what old coins can tell about the lives and times of those who passed the coins from hand to hand in their lifetimes. And anyone who may be further interested to the



point of owning or actually collecting some of these coins should find the 120 pages of the catalog a treasure-house of historical information.

Collectors truly experienced in the subjects of the *Sylloge* and who know the reputation of the man who spent countless painstaking hours over two years on the work will realize the extent of the contribution that has been made to the scientific study of numismatics.

The format of the *Sylloge Nummorum Graecorum* was developed in the 1930s by the British Academy in recognition of the importance of die study, hence the aim of bringing together as many similar coins as possible. The internationally-followed systematic arrangement of material means that no matter where publication takes place, uniformity will apply.

Since not everyone can travel to the seat of the world's most important collections, the established system can bring them to the student's

JEWISH COINS: JEWISH WAR AGAINST ROME

The vine leaf on nos. 427-43 and 446-49 has been turned upward so that the relative position to each other of the die axis and the inscription conforms to that of the other coins of this section. Obv. and rev. types are all enclosed within a circular dotted border.

Obv. Palaeo-Hebrew inscriptions לפגמל לפמ
(419, 421-24), לפמל לפמ (420, 425-26). Chalice.

Rev. Palaeo-Hebrew inscriptions מלמלמלמל
(419-20), מלמלמלמל (421-26).
Stem with three pomegranates.

Shekels (419, 421-24), half-shekels (420, 425-26).

419. $\mathcal{R} \uparrow$ 11.82. *Obv.* סלמלמל (shekel of Israel); above chalice, Hebrew date $\text{פ} = \epsilon$, year 1 (A.D. 66). *Rev.* מלמלמלמל (holy Jerusalem).
420. $\mathcal{R} \searrow$ 6.75. *Obv.* מלמלמל (half the shekel); date as 419. *Rev.* As 419.
421. $\mathcal{R} \uparrow$ 13.83. *Obv.* inscription as 419; above chalice, Hebrew date $\text{ד} \text{ו} = \text{SB}$, year 2 (A.D. 67). *Rev.* מלמלמלמל (Jerusalem the holy).
422. $\mathcal{R} \uparrow$ 13.92. As 421.
423. $\mathcal{R} \uparrow$ 14.24. As 421.
424. $\mathcal{R} \uparrow$ 14.11. As 421.
425. $\mathcal{R} \uparrow$ 6.84. *Obv.* inscription as 420; date as 421. *Rev.* as 421.
426. $\mathcal{R} \uparrow$ 6.53. As 425.

Obv. Palaeo-Hebrew inscription $\text{מלמלמלמל} = \text{SNTSTYM}$, year 2 (A.D. 67). Amphora.

Rev. Palaeo-Hebrew inscription $\text{מלמלמלמל} = \text{HRT SYWN}$ (freedom of Zion). Vine leaf with tendril.

427. $\mathcal{A} \downarrow$ 2.78.
428. $\mathcal{A} \downarrow$ 3.59.
429. $\mathcal{A} \downarrow$ 2.43.
430. $\mathcal{A} \downarrow$ 2.56. *INS* 16.

431. $\mathcal{A} \downarrow$ 2.79.
432. $\mathcal{A} \downarrow$ 2.75.
433. $\mathcal{A} \downarrow$ 3.48.
434. $\mathcal{A} \downarrow$ 3.10.
435. $\mathcal{A} \downarrow$ 2.57. *Rev.* variant, HRT SYWN .
436. $\mathcal{A} \downarrow$ 3.64.
437. $\mathcal{A} \downarrow$ 3.13.
438. $\mathcal{A} \downarrow$ 3.07.
439. $\mathcal{A} \downarrow$ 2.97.
440. $\mathcal{A} \downarrow$ 2.73.
441. $\mathcal{A} \downarrow$ 2.28. *Restruck.*: both obv. and rev. types visible on each side of coin.
442. $\mathcal{A} \downarrow$ 3.45. *Doublestruck.* *INS* 13.
443. $\mathcal{A} \searrow$ 1.60. *Crude style.*

Obv. Palaeo-Hebrew inscriptions as 419 (444), as 420 (445). Chalice; above, Hebrew date $\text{מ} = \text{SG}$, year 3 (A.D. 68).

Rev. Palaeo-Hebrew inscription as 421. Stem with three pomegranates.

Shekel (444), half shekel (445).

444. $\mathcal{A} \uparrow$ 14.11. *INS* 14.
445. $\mathcal{A} \uparrow$ 6.98.

Obv. Palaeo-Hebrew inscription $\text{מלמלמלמל} = \text{SNT SLWS}$, year 3 (A.D. 68). Amphora with lid.

Rev. Palaeo-Hebrew inscription as 435. Vine leaf with tendril.

446. $\mathcal{A} \downarrow$ 2.66.
447. $\mathcal{A} \downarrow$ 2.81.
448. $\mathcal{A} \downarrow$ 2.77. *INS* 17.
449. $\mathcal{A} \downarrow$ 2.90.

Obv. Palaeo-Hebrew inscription as 419. Chalice; above, Hebrew date $\text{ד} \text{ו} = \text{SD}$, year 4 (A.D. 69).

Rev. Palaeo-Hebrew inscription as 421. Stem with three pomegranates.

Shekel.

450. $\mathcal{A} \uparrow$ 14.17.

elbow, whether they be the coin cabinets of New York, Copenhagen, Oxford or Cambridge or outstanding private collections which have followed the same publication format. Emphasis is always on quality of illustration.

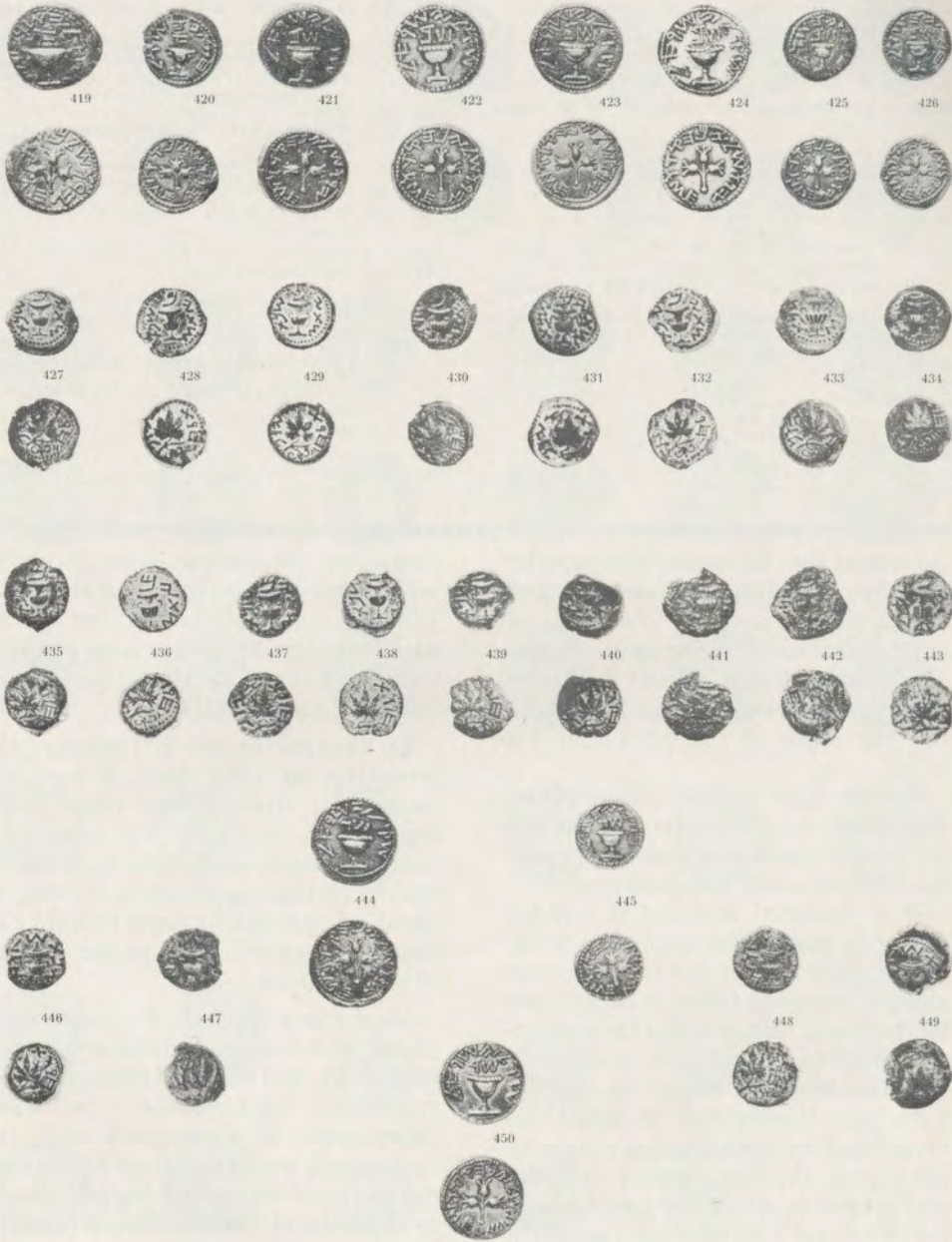
In its preface to the first volume of the *Sylloge*, the British Academy saw the study of ancient and particularly Greek coins then entering on a new phase calling for the employment of new methods.

"Most extant coins of outstanding importance, historically or otherwise," it was stated, "have been adequately published and discussed; and the general outlines have been laid down once for all. It remains to fill in the detail with the greatest richness possible. This can only be done through intensive work upon special periods and issues, in which

large numbers of similar coins, common as well as scarce, are studied for minor varieties, and rigid chronological sequences are established on the evidence of die identities."

The great majority of the coins in the new *ANS* work originally formed the collection of Edward T. Newell. Due to his careful selection of representative issues during the early part of the 20th century, the *ANS* Judaeen collection is today considered one of the most important in the world. It contains many rare, if not unique coins, including some specimens from the S. Pozzi collection which were not in the 1921 Naville et Cie sale.

Ya'akov Meshorer, author of the *Sylloge*, is curator of numismatics at the Israel Museum in Jerusalem. His meticulous arrangement of the 1,615 coins in the trays of the Judaeen



JEWISH COINS: BAR COCHBA WAR (cont.)

- Obv.* As 521.
Rev. As 522.
523. $\mathcal{A}$ $\uparrow$ 3.36.
Obv. As 522.
Rev. $\Sigma\text{BL}\text{H}\text{RY}\text{S}\text{R}'\text{L}$ Palm branch.
524. $\mathcal{A}$ $\uparrow$ 3.18. Recut die. Clear traces of head of emperor (Nero?).
Obv. As 521.
Rev. As 524, but letter, R, missing in last word of inscription.
525. $\mathcal{A}$ $\uparrow$ 3.41. Naville 12, 18 Oct. 1926, 2030.
Obv. Inscription as 519, but with letters variously distributed. Date Palm.
Rev. Inscription as 517 but $\Sigma\text{BL}\text{H}\text{R}\text{S}\text{Y}\text{R}'\text{L}$. Vine leaf.
- Note disorder of letters in last word. Because 526–45 have been so badly struck, it has been decided to include pairs of die duplicates (538–39) and 544–45).
526. $\mathcal{A}$ $\uparrow$ 11.81.
 527. $\mathcal{A}$ $\uparrow$ 7.32.
 528. $\mathcal{A}$ $\uparrow$ 12.62. *Rev.* die of 527.
 529. $\mathcal{A}$ $\uparrow$ 12.09. Possibly rev. die of 527.
 530. $\mathcal{A}$ $\uparrow$ 8.48. *Obv.* $\Sigma'\text{MW}/\text{N}$ [sic].
 531. $\mathcal{A}$ $\uparrow$ 10.97. *Rev.* die of 530.
 532. $\mathcal{A}$ $\uparrow$ 12.10. *Rev.* die of 530.
 533. $\mathcal{A}$ $\uparrow$ 10.34. *Rev.* die of 530.

534. $\mathcal{A}$ $\uparrow$ 10.74. $\Sigma'\text{M}$ [sic]. Probably rev. die of 530.
 535. $\mathcal{A}$ $\uparrow$ 11.38.
 536. $\mathcal{A}$ $\uparrow$ 9.22.
 537. $\mathcal{A}$ $\uparrow$ 9.62. *Rev.* die of 536.
 538. $\mathcal{A}$ $\uparrow$ 10.73. Probably obv. die of 537. Probably rev. die of 536.
 539. $\mathcal{A}$ $\uparrow$ 8.62. Same dies as 538. *Obv.* undertype: clear traces of coin of Hadrian from Gaza (hand of Tyche holding scepter), with Greek inscription [Γ]ΑΖΑ. See 914. *Rev.* undertype: clear head of Hadrian r.
540. $\mathcal{A}$ $\uparrow$ 10.58.
 541. $\mathcal{A}$ $\uparrow$ 9.74. Crude style; some letters retrograde.
 542. $\mathcal{A}$ $\uparrow$ 8.70. Crude style.
 543. $\mathcal{A}$ $\uparrow$ 10.54. Very crude style. *Obv.* inscription retrograde.
Obv. Inscription as 501, but YRW/ ΣLM . Date palm.
Rev. Inscription as 517, but $\Sigma\text{BL}\text{H}\text{RY}\text{S}\text{R}'$. Bunch of grapes.
544. $\mathcal{A}$ $\uparrow$ 4.27.
 545. $\mathcal{A}$ $\uparrow$ 5.58. Same dies as 544.
- The following coins (546–92), although undated, belong ca. A.D. 134/5.
Obv. As 519.
Rev. Palaeo-Hebrew inscription לחלוקתנו
 = $\text{LH}\text{RW}\text{TY}\text{RW}\text{S}\text{LM}$ (for the freedom of Jerusalem). Lulav as 501.
 Tetradrachms.
546. $\mathcal{A}$ $\uparrow$ 14.71.
 547. $\mathcal{A}$ $\uparrow$ 14.52. *Obv.* undertype: clear traces of the head of Vespasian.

cabinet at the American Numismatic Society's building at Broadway and 155th Street in New York is, of course, followed in the new catalog. Meshorer's official title at the Israel Museum, however, doesn't begin to tell the story of the man and his work.

By the time of his school days, Meshorer was already developing the keen interest that was to become his lifetime work and passion.

It is doubtful if there is anyone who can match the keenness of his numismatic eye or the finely-honed skill he brings to his numismatic detective work. He is noted for personally making discoveries unnoticed by passers-by. He found the earliest coin ever discovered in Israel, an archaic silver tetradrachm struck in Athens in the 6th century B.C. He just picked it up off the ground near the National Convention Centre in Jerusalem. Countless numbers of people had passed it by over the years.

Meshorer recalls that between 520–516 B.C. the Second Temple was in the process of construction, and this coin must have been handled in

Jerusalem by people who actually witnessed the building activities. Why so many of the ancient coins discovered by Meshorer were always found scattered on the ground is a story for another telling.

By the time of our first meeting in Jerusalem in 1966 most, if not all, important discoveries were first brought to Meshorer for examination. Archaeologists were turning to him in increasing numbers for aid in identifying coins brought to light either singly or in hoards in the course of excavations.

Meshorer's teacher, Professor Michael Avi-Yona, professor of archaeology at Hebrew University, Jerusalem, commented on the importance of Meshorer's skill in this regard when he wrote the introduction to Meshorer's *Jewish Coins of the Second Temple Period* (1966).

"Very often," Professor Avi-Yona wrote, "the dating of a stratum, structure, or grave depends on the correct identification of a coin found there, thus for the first time providing scholars with an objective criterion denied to their predecessors."



523



524



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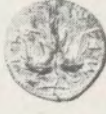
543



544



545



546



547



Every coin in the new ANS publication is admirably illustrated in the 54 plates printed from photographs taken directly from the coins, the work of ANS photographer Michael DiBiase. More than 300 drawings, many prepared by the author himself, are part of the work. A great joy to the viewer of the photographs is the fact that each plate bearing the individual photographs is on a page facing the descriptions of the same coins. The descriptions and photographs bear identical numbers.

Eight separate indexes tremendously facilitate the use of the catalog. Much of the index material can provide the basis for studies apart from the purely index use. The subjects covered in the eight indexes are: geographical, rulers, princes and governors, obverse types, reverse types, secondary symbols and Mint marks, countermarks, hoards, and overstrikes.

Under "Overstrikes," for example, it is noted with reference to coins of the Bar Cochba War, that practically all examples, 501-92, are overstruck. In a few cases, the undertype is said to be identified with a Roman emperor, such as "Nero?542: Vespasian 547,521?" Others include Domitian, Nerva, Trajan, Hadrian, Gaza under Hadrian.

Something of a luxury for the collector of ancient coins is the fact that in many cases a particular coin will be represented in the collection by a dozen and more different specimens. Often the only difference between specimens of the same coin will be the weight. Any differences which may exist between specimens are, of course, noted.

Here is a sample from a particular specimen of a Bar Cochba War coin: "The reverse shows traces of countermark on coin over which 510 was struck: head (emperor?) see 485." The photographs of multi-strikes of the same coins will clearly illustrate some of the problems of minting in those times.

David Hendin tells about some of these in the introduction to his educational, *Guide to Ancient Jewish Coins* (1976). Off-center strikes, flat edges, double strikes, are some of the more common results of the ancient minting methods plentifully illustrated among the 1,615 coins in the publication.

To study ancient coins, or better still, hold some in your hands for physical examination, can have an effect of helping one to do something David Hendin says he learned from his father, Dr. Aaron Hendin, and that is, to "transcend time." Anyone fortunate enough to travel around the land of Israel with the author of this ANS publication, as I was some 15 years ago in the company of J. Oliver Amos, the founding publisher of *Coin World* can have little trouble understanding the idea that through the study of ancient coins one can transcend time. In fact, hours spent listening to Meshorer might even leave the more impressionable with a thought that Meshorer himself may have lived in a previous incarnation during the times when the coins he tells about so clearly were in actual circulation. The man's that good in his work.

The American Numismatic Society's collection of the coinage of the ancient Greek world will encompass some 55 to 60 *Sylloge* volumes of which the current volume is No. 6. The problem, according to ANS Director Leslie Elam, is one of finding the people qualified to do the work and securing the necessary funding.

Sylloge Nummorum Graecorum; The Collection of the American Numismatic Society—Part 6, Palestine South Arabia, by Ya'akov Meshorer is 120 pages and includes 54 plates, 11½ by 14¼ inches; paper over boards is \$100; bound in cloth, \$125 plus \$1 for postage and handling. Readers may send orders to the American Numismatic Society, Broadway at 155th Street, New York, N.Y. 10032. 

TRANSLITERATION SYSTEM

	HEBREW				ARAMAIC		
TRANSLITERATION	MODERN HEBREW	HASMONAIC	JEWISH WAR	BAR-COCHBA	HASMONAIC	NABATAIC	SABAEAN
ʾ		א א	א	א	ܐ ܐ	ܐ ܐ	ܐ ܐ
ʿ			ע ע	ע		ܥ ܥ	ܥ ܥ
B B	ב ב	ב ב	ב ב	ב		ܒ ܒ	ܒ
D	ד	ד ד ד	ד		ܕ ܕ ܕ	ܕ ܕ	ܕ ܕ
Ḍ	ד						ܕ
G	ג	ג ג	ג	ג		ܓ ܓ	
H	ה	ה ה ה ה	ה	ה	ܗ ܗ	ܗ ܗ ܗ	ܗ ܗ ܗ
Ḥ	ה	ה ה ה	ה ה	ה		ܗ	ܗ
K	כ	כ כ כ		כ	ܟ	ܟ ܟ	ܟ
Ḳ	כ/ק	כ				ܟ ܟ	
L	ל	ל ל ל	ל ל	ל ל	ܠ ܠ ܠ	ܠ ܠ ܠ	ܠ ܠ
M	מ/ם	מ מ מ	מ מ	מ	ܡ ܡ	ܡ ܡ	ܡ ܡ ܡ
N	נ/ן	נ נ נ	נ נ	נ נ	ܢ	ܢ	ܢ ܢ
P	פ					ܢ	
P	פ/פ					ܢ	ܢ
Q	ק		ק			ܢ	
R	ר	ר ר ר	ר ר	ר	ܪ ܪ	ܪ ܪ ܪ	ܪ
Š	ש		ש	ש ש			
Š	ש	ש ש ש	ש ש	ש ש	ܫ	ܫ	ܫ
S	ס				ܫ	ܫ	ܫ
Ṣ	צ/ץ		צ צ			ܫ ܫ	ܫ
T	ת	ת ת ת	ת ת	ת	ܬ	ܬ	ת
Ṭ	ט					ܬ ܬ ܬ	
W	ו	ו ו ו ו	ו	ו ו ו ו	ܘ ܘ	ܘ ܘ	ܘ
Y	י	י י י	י	י י		ܝ ܝ	ܝ
Z	ז			ז			

A NUMISMATIC LIFE IN ERETZ ISRAEL

By Ya-akov Meshorer

I was born and spent my childhood in one of the northern quarters of Jerusalem. Our home was situated among scattered houses on the bare hillsides of Judea which had not been settled for the last 2,000 years. My playground was unexplored archaeological soil, and I remember that almost any outdoor game would yield a find of ancient coins.

The area was also full of rock-cut caves in which we children would find fragments of stone ossuaries and pottery. We know today that these were part of a Second Temple Period Jewish cemetery (3rd century B.C.—1st century A.D.) the so-called Tombs of the Sanhedrin.

As a curious child, each Sabbath I would take the week's pickings to Dr. Mordechai Narkis at the Bezalel Museum. That well-known writer of a number of books on Jewish coins would identify the finds for me and my twin brother, who was my constant partner in exploration.

Almost all of the coins were of the Hasmonaean Dynasty, from Alexander Jannaeus 103-76 B.C. to Mattathias Antigonus 40-37 B.C., and with their long Hebrew texts and archaic lettering they truly fired our childish imagination.

To the best of my recollection, the most exciting aspect was trying to decipher the ancient script on these coins and realizing that our forefathers had used the same language and lived in the very same area where we spent our free hours. Even as very young children I think we sensed that the Jewish people had come full circle and were again set-



tling and tilling their ancient homeland.

My family celebrated my Bar Mitzvah during the siege of Jerusalem in 1948. We had no refreshments to offer the few guests who braved the sniping and shelling to attend our modest celebration. The only thing I could offer my guests was a small exhibition of the coins I had found, together with some short explanatory notes.

One of the questions that bothered me was why these coins were always scattered on the surface of the ground. Had someone deliberately placed them there some 2,000 years before specifically for my benefit? I also often wondered why, despite the fact that I found hundreds of small bronze coins, not a single gold or silver coin turned up.

Now, as a professional archaeologist, I can answer my childhood questions. We know that during mediaeval times all these tombs were robbed, and their contents sifted by the thieves for valuable metal objects—gold and silver coins and jewelry and that the small bronze coins were discarded and left at the entrance to the tombs.

Later on, when I was more grown up, I found more hunting grounds in the Jerusalem area and of course in other parts of the Holy Land as well. One of the most striking developments in the 1950s was the rapid growth of settlement, building and turning of land in Jerusalem. The new campus of the Hebrew University was erected to replace the Mt. Scopus campus to which Israel was illegally denied access; hospitals and government offices grew up.

All this land development proved detrimental to my own private dreams in that my archaeological territory was being covered with an impenetrable layer of asphalt, road, paving stones and buildings.

Such a place, one of my prime sources of coins, was Givat Ram, where a new international hotel now stands. The site yielded coins dating from the Persian period in the 5th century B.C. down to Crusader times of the 12th century A.D. The most remarkable of the 600 pieces I found in this area was the oldest coin ever discovered in Israel—an archaic silver tetradrachm struck in Athens in the 6th century B.C.

We recall that between 520-516 B.C. the Second Temple was in the process of construction, and this coin must have been handled in Jerusalem by people who actually witnessed the building activities.

Other noteworthy coins from the same site were coins overstruck with countermarks of the Tenth Roman Legion—Fretensis, as this was their campsite during the second half of the 1st century A.D. The main Ro-

man road to Jerusalem from the coastal plain passed through this site which must have been an important garrison. It certainly provided me with coins bearing a wonderful patina which were always a source of pleasure. Certain of these coins were the best preserved known to date from this period.

I clearly remember quarreling with my mother who insisted that I spend less time on this coin nonsense—playing around with tiny pieces of bronze, and apply myself to my school work and my violin. Everytime she caught me fiddling with these little bits of metal and arranging them in the trays I had made myself in my father's workshop, I had to explain that I wasn't really wasting my time

The running argument with my mother came to an abrupt end when she herself found a coin—an attractive coin of the Jewish War against the Romans—just a few meters in front of the steps leading to our house. This of course thrilled her tremendously and she never protested again.

In the winter we would pick mushrooms in a nearby stand of trees. After such an excursion the mud had to be scraped off our boots, and once a coin fell off the sole of my shoe. Although this was not an important coin, just a late Roman coin of Constantine I, the curious circumstances made it a piece to remember.

From time to time I would play a special game with my twin brother: we would compete in a coin hunt not far from the Tombs of the Sanhedrin. Two hours were allotted for the competition. There was never any question of whether or not coins would be found—the only question was how many. Coins less than 60 years old didn't count.

As a youth I loved drawing, particularly the coins I had found myself, and I still insist that sketching a coin is the best way to study it, for in

drawing it one must first inspect and grasp all its elements before reproducing it on paper. Today at the Hebrew University I still tell my pupils that this is the best method of learning and remembering the material.

During my high school days, when we all had much more opportunity of seeing other parts of the country, I could add coins of a different nature to my collection. It was at this time that I first realized that certain coins circulated only in limited areas while other types were found throughout the country.

For example, in Galilee I found Phoenician coins that I had never encountered in Jerusalem, or, from the southern seacoast came Ptolemaic coins never turned up in the capital. These foreign coins could not help but arouse my thoughts regarding the various stages of the history of the Holy Land, its relations with the neighboring countries and superpowers of ancient times and, for me, they gave an added dimension to the importance of coins in understanding history.

My compulsory army service in the mid-50s enable me to be 'close to the ground' for two and a half years—sleeping and eating on the ground, creeping over it, digging trenches—for the infantry belongs to the soil! This was indeed a fruitful period for finding coins.

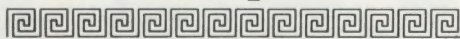
I even remember that while training in the rain with some 25 pounds of equipment on my back and carrying a machine-gun, I spotted a coin in the sands of Caesarea, green and tempting. I stopped to pick it up and then went on, with the result that I was confined to barracks.

After completion of my army service I settled in Kibbutz Hazerim in the Negev where I used to take the Kibbutz tractor on weekends and travel along the valleys looking for new coin-yielding areas. I naturally was drawn to a quest for more archaeological and historical informa-

tion. After two years in the Kibbutz I managed to build an archaeological museum in which I exhibited finds from the northern Negev as well as my own numismatic collection, and in this connection I must tell of my first unfortunate experience.

The museum was broken into and a large part of my collection was stolen. For me, the coins were more than just coins, as I had found them all myself and knew their exact provenance. They were irreplaceable and I was heartbroken.

Today, however, after so many years as a chief curator of archaeology and curator of numismatics at the Israel Museum in Jerusalem, I no longer really care whether I actually own a coin collection or not. Any coin, regardless of its owner, is of interest and has its own message and story for me, both now and in my earliest childhood. 🕯



NO SIGNATURE CHANGE IN OFFING

From time to time, impending or rumored changes in personnel at the currency-issuing Bank of Israel or at the Israel Treasury cause rumors in the U.S. of new signature varieties for Israel paper money. Such beliefs are plainly inspired by the changes in U.S. paper caused by changes in American presidential administrations, the Treasurer of the United States and the Secretary of the Treasury.

Collectors of Israel currency soon learn not to expect such changes. Signatures remain essentially "frozen," even in cases of retirement or replacement of officials at the note-issuing bank. Dates of authorization likewise remain, even appearing on note denominations issued long after the apparent date on them, such as the five-lirot Szold note or the Ben-Gurion 500 lirot that saw release in the recent past.



COINS OF THE BIBLE

David Hendin



Herod's cruelest son

(Fifth of 12 parts)

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither... (Matthew 2:22)

After the death of Herod the Great, his kingdom was divided among three of his sons — Herod Archelaus, Herod Antipas and Herod Philip II — by the Emperor Augustus.

Archelaus received the territory of Judea, Samaria and Idumaea, and Augustus conferred upon him the title "ethnarch." The bronze coins issued under Archelaus carry this title or an abbreviation. He reigned from 4 B.C. to 6 A.D.

The "Parable of the Pounds" (Luke 19:14) mentions a hated ruler, believed to have been Archelaus: "But his citizens hated him, and sent a message after him, saying, we

will not have this man to reign over us."

The tyranny and excesses of Archelaus were so offensive that in the ninth or 10th year of his reign, his subjects sent a delegation to Rome to complain to the Emperor Augustus.

The complaints must have been convincing since this man, once Augustus's favorite to become king of Judea, was banished to Vienna in Gaul, where he died.

Thereafter, except for the brief reign of Agrippa I, Judea and Jerusalem were governed by a series of Roman governors, called procurators.

(NEWSPAPER ENTERPRISE ASSN.)



BRONZE LEPTON of Herod Archelaus (reigned 4 B.C. to 6 A.D.). Obverse: Bunch of grapes. Reverse: Tall helmet.

AINA AT ANA, New Orleans 1981.

The American Israel Numismatic Association was much in evidence at the American Numismatic Association's 90th Anniversary Convention in New Orleans' echoing Rivergate convention center, bringing a dash of AINA conviviality to the the typical Southern hospitality of the "City that Care Forgot."

On hand to welcome AINA members and convention visitors from all over the world were President Morris Bram and wife Lena, who made the AINA booth on "organization row" near the exhibits a natural magnet for interested collectors.

"A" was literally for AINA in this assembly, which included such diverse groups as numismatic error collectors, regional societies, paper money and exnumia groups of all kinds.

AINA members generously shared their numismatic interests and knowledge in the exhibits area, including several exhibitors widely known around the country such as Emil Voigt of Cutchogue, N.Y., and wife Erma, verteran AINA Study Tour to Israel veterans.

The Voigt's took third in Class 1-1, U.S. coins in the ANA system of exhibits with "America's Heritage." In Class 3-1, Coins Issued Prior to 1500 A.D., their "Coins of the Bible," a second-place winner.

Starring as well in the non-competitive category, the Voigts presented an exceptionally timely exhibit of the medallic art of Hungarian-born Anglo-Jewish sculptor Paul Vincze, whose coin and medal designs are known worldwide for their unequalled harmony, style and excellence.

Emil Voigt has long been an admirer of Vincze and his art, visiting the sculptor's studio in London's

Chelsea and assembling a widely acclaimed collection of his work in such areas as Israel state medals, private Judaic medals, Zodiac, Shakespeare and Biblical subjects.

This year's ANA convention medal hailing "Knowledge through Numismatics" was designed by Vincze, incorporating the colorful history of the Crescent City with the nation's largest numismatic gathering. This convention medal is first in a series of issues to be created by famed artists from around the world at the invitation of the ANA.

Vincze is known to collectors of Israel's state medals for such designs as the 1966 Rothschild-Knesset medal and the 1967 medal hailing the 50th anniversary of the Balfour Declaration. Privately issued Israel medals by Vincze included themes of the Six-Day War, the Bar-Kokhba War and Operation Jonathan.

"British Campaign Stars" brought AINA member Vincent W. Alones of Floral Park, N.Y., first place in Class 5-2m Military Medals, Decorations, Orders and Badges, a medallic record of the high tide of the British Empire.

Widely known convention worker in the Greater New York Area Alones demonstrated his versatility with his second place in Class 6-2, Western Americana, with "Cripple Creek, Colorado 1903-1904," a exnumia record of that thriving Colorado settlement, today a tourist Mecca.

ANA was also recipient of an endowment for a new exhibit class, Coins, Medals and Tokens of the Israel Government Coins and Medals Corporations, launched with a check for \$1,000 presented to ANA President George D. Hatie by AINA's own Lil D. Janko of Canoga Park, Calif.

A professional numismatist as well as a collector, Mrs. Janko is a recognized authority on the numerous varieties of the State of Israel's 1961 Bar-Mitzvah medals. Her new exhibits category, which grew out of

this deep study, was created in memory of her parents, Menachem Chaim and Simcha Tora Mizel.

AINA was singled out for outstanding recognition by the Numismatic Literary Guild, NLG at its annual "Bash," a highlight of each ANA convention since 1968. Founded to encourage excellence in the field of numismatic writing, NLG offers awards to individual writers, columnists, editors and publications of all types.

Receiving the NLG Best Club Publication award for organizations of more than 100 members was *The Shekel*, journal of AINA, amid heavy competition, mostly from regional numismatic organizations.

Following was the NLG Best Magazine Issue award, for the November-December 1980 special issue devoted to the Albert Einstein Centennial. Both awards were accepted for AINA by *Shekel* Editor David T. Alexander; Nathan Sobel was editor at the time the prize-winning publication was reviewed by the NLG judges.

NLG also bestows the Maurice M. Gould Award in memory of the late dean of numismatic columnists. "Maury" was also an AINA founder and long a contributor to *The Shekel*. Ed Reiter took the Gould award for papers with more than 100,000 circulation, along with Gary Palmer; winner in the fewer than 100,000 category was Thomas Stires.

The Maurice M. Gould Award itself is a portrait medal of the beloved Boston-Los Angeles writer, philosopher and friend of numismatics, struck by Medallion Art Company in Danbury, Conn.

Another major organization offering an award in memory of an AINA great is the Token and Medal Society, TAMS, which offers the Sylvia Odesser Award for excellence in exhibiting numismatic Judaica. The award was endowed by an individual widely known both in TAMS and AINA, Chicago's Ben Odesser.

Receiving the award this year was Manfred Anson, for his display of memorabilia of Budapest-born Viennese journalist Theodor Herzl, the father of the modern Zionist movement.

New Jersey resident Anson has spent a lifetime amassing this Herzl collection, which includes coins, banknotes and medals, sculpture, philatelic material, documents and photographs.

ANAs 91st anniversary convention is slated for Boston, Mass., August 16-22, 1982. Located in the great heartland of east coast collecting, hometown of the active Israel Numismatic Society of Massachusetts, Boston is expected to be the scene of maximal AINA participation next year, observers confidently predict. 



ONE MAN'S WAR ON INFLATION

"It was a compounded crime of littering, bad manners, *hutzpah*, waste and disrespect for the state," the English-language *Jerusalem Post* reported recently, noting a recent incident involving a bus driver on busy Jaffa Road in the Israeli capital.

Apparently facing up to the facts of continuing inflation which have bothered the new sheqel as the old lira, the driver rid himself of the chore of counting small change along his congested bus route.

"We're talking about the bus driver who, even as he made his way along Jaffa Road the other day, carefully picked out all the tiny aluminum coins from his change dish and casually flipped them out the window," the paper noted. 

SUCCESS IN PAPER: AINA's SECOND CURRENCY CONVENTION

By David T. Alexander

A combination of active volunteers, busy bourse, well-attended meetings, auction, exhibits and social events with the real AINA stamp made the second Greater New York Currency Convention a success Sept. 11-13, reports American Israel Numismatic Association President Morris Bram and event General Chairman Moe Weinschel.

Held in New York City's Sheraton Hotel at 56th Street and Seventh Avenue, the second paper money convention attracted dealers from all parts of the U.S., Europe and Israel. Conducting a significant auction was the Numismatic and Antiquarian Service Corporation of America, NASCA.

Under the capable direction of Jack Garfield, the busy bourse area attracted more than 2,200 visitors in the three-day period of the show. Handling registration were volunteers under the leadership of Faye

Stern and Dorothy Victorson, with Martin Morgenstern expediting the exhibits.

Among organizations holding meetings at the show was the Bond and Share Society's American branch, which held an informal get-together in connection with an auction on Friday with W.S. Roberts and Diana Herzog presiding.

Saturday morning held an event both in the convention activities and in numismatic publishing, as Krause Publications, Iola, Wis., presented its new 204-page *Standard Catalog of United States Paper Money*. Copies of the green-covered paperback were distributed to all attending the debut breakfast by Krause representatives Clifford Mishler (publisher of *Numismatic News*) and Robert Lemke (editor of *Bank Note Reporter*).

With more than 3,500 currency items listed, 10,000 up-to-date



A crowded bourse floor highlights currency collector interest in the September Greater New York Currency Convention.



Busy at the chairman's table were (L-R) Michael J.I. Druck, Bourse Chairman Jack Garfield, AINA's man-of-all-work Nathan Sobel.

prices, more than 525 new high-contrast illustrations and new categories of paper appearing for the first time, the Wisconsin numismatists explained, the new catalog seems bound for rapid adoption by the hobby-industry.

Newly elected American Numismatic Association Governor Stephen Taylor and Garden State Numismatic Association leader William Horton greeted visitors at the Society of Paper Money Collectors gathering on Saturday afternoon, providing an-

other in-depth sharing of information on U.S. currency with an enthusiastic audience.

AINA Treasurer Sidney L. Olson served as moderator at the AINA Educational Forum that afternoon, introducing speakers David T. Alexander, ANA Past President Grover C. Criswell, and AINA's own versatile Julius Turoff.

Alexander, who has written about paper money for *Coin World* and a wide variety of hobby publications, described in detail the various phys-



Morris Bram (front) with educational forum speakers Grover C. Criswell, David T. Alexander, Moderator Sidney Olson and Julius Turoff.



Morris Bram accepts new paper money volume from Krause Publications' Clifford Mishler at AINA breakfast.

ical and monetary factors affecting paper currency's survival and subsequent collectibility.

Noting that many currency collectors have made the "great transition" from metallic to paper money, Alexander pointed out that paper's physical characteristics have had far more deadly effect on survival than has been the case with durable metals.

Fire, insects, fungus and water all work without pause to destroy collectible paper, Alexander noted, assisted by revolution and inflation, high face values alternating with periods of repudiation and loss.

Zeroing in on Israel's experience, Alexander recalled the stability and

continuing convertibility of Palestine Mandate notes, the hurried, first-things-first Anglo-Palestine Bank issues and the late blooming of collector interest in paper money generally as factors affecting the population of collectible Judaic paper.

Col. Criswell, one of America's best-known experts on Confederate States, Southern and obsolete bank notes and bonds, also took his hearers on an in-depth tour of underlying causes and effects on collectibility of this area of paper.

Long a dealer in the field, Criswell shared more than three decades of experience with the audience, pointing out the real inner history of Civil War paper and its deep fascination today. Confederate paper was in its prime more highly esteemed on European money markets than its Northern rival, Criswell noted, and was in fact a valued means of exchange for the long years of struggle.



General Chairman Moe Weinschel entertains very Junior Numismatist Christopher Thaddeus Alexander of Danbury, Conn.



Registrars Turoff and Stern on duty with a cheery smile.

Only military defeat of the Confederacy and the repudiation by a vengeful North made it the byword for non-value of more recent American folklore, the former ANA chief explained.

AINA veteran Turoff describes himself as a collector not only of numismatic material but of the rich lore and human interest associated with each item. Delving into a lifetime of such collecting, he brought to the forum a wide variety of unexpected sidelights to numismatic history of the U.S. and the Jewish people.

Sunday opened with the convention's awards breakfast, a bagels and lox event that proved another high point of hospitality for the show. Serving as master of ceremonies for the awards was Julius Turoff, after welcoming remarks by President Bram, Jack Garfield received recognition for his display of Israel's series of Coin-medals of the country's ancient cities, struck in the state medal series.



Cleveland's Stanley Yulish (L) in deep paper money discussion with London's Yasha Bersiner.

"Transportation Tokens of Israel" brought Alan R. Weinberg AINA recognition; "Israel Bank Notes" by Israeli dealer Abraham Nachmany was another award winner. Michael J. Druck, who was keys and photography volunteer at the show, was recognized for his display describing the State of Israel Bond efforts. Nathan Sobel followed with an award for his Olympic numismatic display.

An award highlight at this paper money convention was the an-



Enjoying true AINA hospitality were ANA Past President George Hatie (breakfast speaker), AINA chief Bram, ANA Governors Grover Criswell and Chuck O'Donnell.



Sid Olsen (L) accepts Bank Note Reporter award from paper's editor Robert Lemke, Iola, Wis.

nouncement of the Bank Note Reporter Award for excellence in currency exhibiting. On hand at the breakfast was that weekly newspaper's editor Bob Lemke to bestow the trophy on Sidney L. Olson for his outstanding display of "Holy Land Scrip and Paper Tokens."

New Jersey collector William Horton accepted Best in Show for his imaginative and complete of U.S. National Currency.

Guest of honor at the breakfast was immediate past president of the American Numismatic Association George D. Hatie, who addressed the convention-goers on a question facing ANA of direct interests to them, the proposal for adoption of uniform grading standards for U.S. paper money.

Proponents of this idea point to the success of the U.S. coin grading service of the ANA Certification Service, according to Hatie. The former ANA chief believes, however, that any such uniform and impartial grading for paper must remain for the future before a definitive ANA role should be found.

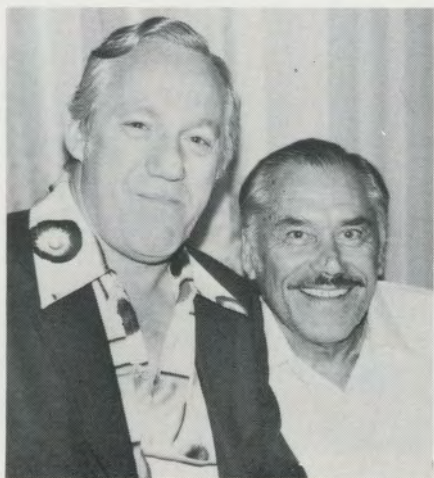
The show closed at 5:00 p.m., with all of the AINA convention workers



William Horton of New Jersey receives Best in Show from Julie Turoff at awards breakfast.

agreeing that it was a worthy successor to last year's pioneer effort. Bourse chairman Garfield was already looking forward to January and his next show, the Greater Miami Beach Mid-Winter Convention at the Deauville hotel, January 14-17.

"There's always something going on for AINA," President Bram noted, "we hope to see many of you in January in Florida!" ☆



Dealer George Decker with Chairman Garfield of AINA's gala reception.

THE NEW ISRAEL FIVE-SHEQALIM COIN

By Samuel Lachman, Haifa, Israel

On Sept. 10, 1981 a new five sheqalim coin was issued by the Bank of Israel (1). The coin will replace successively the current banknote of five sheqalim (at the end of August 1981, eight million notes of this denomination were in circulation). In the near future notes will continue to be issued upon request, side by side with new coins.

The use of coins instead of banknotes will reduce the costs. The costs for the production of a note are 75 new agorot, against 30 new agorot of a coin. Notes are one to one and a half year in circulation while coins last about 20 years.

The particulars of the new coins are as follows. The obverse shows a double cornucopiae, the horns parallel, tied with a ribbon. This design appears on Jewish coins of John Hyrcanus I (135-104 B.C.E.) (2). In addition the word "Israel" in Hebrew, Arabic, and Latin characters, and the emblem of the State of Israel. The reverse shows "5 sheqalim," the

word sheqalim both in Hebrew and in Latin characters, the latter for the convenience of tourists. The year appears as 5742 in Hebrew characters.

Two stars flank the two sides of the numeral 5. These stars appear on coins Alexander Jannaeus (103-76 B.C.E.) (3). The diameter of the coins is 24 mm, and they weigh 6.1 gram. The edge is milled (about 90 notches), intended for the identification of the coins by the blind.

The obverse design is the work of Eliezer Weishof, the reverse that of Nathan Karp, while the models are by Tidhar Dagan. The yellowish alloy used for the coins is aluminium-bronze (92% copper, 6% aluminium, 2% nickel). The coins were struck by the French Government Mint.

The date of the coins is 5742 although they were issued on 11 Elul 5741. No explanation for this early issue was published. It has to be assumed the reserves of the bank became smaller than expected, and

Please turn to page 30



Double cornucopiae of John Hyrcanus I grace Israel's new aluminum-bronze five-sheqalim coin, struck by the Paris, France, Mint.

AINA'S LEVY WINS PNG RECOGNITIONS

Fishkill, N.Y. coin dealer and long-time AINA member Albert Levy was named 1981 recipient of the Professional Numismatics Guild's Sol Kaplan Award for his role in ridding the hobby of thievery and the circulation of stolen museum property.

Making the presentation on behalf of the dealers' organization was Edwin Leventhal at the recent PNG gathering in connection with the American Numismatic Association convention in New Orleans.

It was the sharp-eyed Levy who spotted in another dealer's stock book two outstandingly rare ancient Celtic gold coins that were part of a small but irreplaceable collection of coins, ancient Irish and Roman gold jewelry found missing from a supposedly locked exhibit case in New York's Metropolitan Museum of Art in October 1980.

Investigation at "the Met" had shown that the case had been rifled by someone with staff-level access; because of the placement of the exhibit it proved impossible to pinpoint the exact moment of the materials' theft.

Continued from page 29
they had no other alternative. It is now to be asked what the actual year on the coins of Israel represents, i.e. the minting year or the year in which the coins are supposed to be issued.

This is the first Israel trade coin showing the year in full. All earlier coins omit the letter *Heh* which stands for 5000.

We will have to wait for the issue of the lower denominations bearing the year 5742 in order to find out if this will now be the general practice. The Independence Day coins of 1980, and 1981 as well as the Hanukka

The gold coins of the long-vanished Celtic *Parisii* and *Aulerci Cenonani* tribes were simply not the kind of ancient coins that turn up routinely on the coin market, Levy explained. He photographed them with the cooperation of the dealer who was holding the pieces, which had been reported missing in the numismatic press earlier without illustration.

The authorities at the Metropolitan promptly identified the coins and the dealer holding them immediately returned the coins to the institution's care.

The case received wide acclaim as a rare example of recovery of stolen museum property, ending also in the arrest of a veteran museum staffer of more than 20 years experience with the institution, for whom the gold fever of autumn 1980 proved too much.

Museum officials point out, however, that the incident gave them valuable insights into how security in the immense facility can be improved in the future.

Dealer Levy's award was established by PNG (leading professional organization in the U.S.) in memory of colorful Sol Kaplan of Cincinnati, Ohio, who led a lifelong personal war against such crime in the hobby-industry. 

coin of 1980 have also the year in full.

¹I am grateful to Mr. Shmuel Aviezer of the Bank of Israel for the particulars about this coin issue.

²There is a controversy if John Hyrcanus I issued coins at all. Without entering the discussion, the only coin showing a double cornucopiae with parallel horns and tied with a ribbon found by the writer is the coin No. 25 in Ya'aqov Meshorer's book *Jewish Coins*. Meshorer attributes the coin to John Hyrcanus II (67, 63-40) or (76, 67-40). The coin is in the British Museum.

³Arie Kindler. *Coins of the Land of Israel* (Collection of the Bank of Israel) Nos. 8, 10, Meshorer No. 8 and ff. 

PROOF GOLD HONORS SLAIN SADAT

By Steve Eyer, Mount Zion, Ill.

In an exceptional example of numismatic irony, three gold Proof coins honoring Egyptian President Anwar Sadat appeared days before the assassination of the chief of state by Muslim fanatics.

Although cupronickel, silver and gold Uncirculated coins honoring Sadat's signing of the March 26, 1979 Peace Treaty with Israel and her Prime Minister Menachem Begin appeared some time ago, the Proof gold in exceptionally small numbers appeared from Egyptian Minting House in the Cairo suburb of Abbasiyya just before the tragedy.

Because of its subject matter, the Sadat portrait set promises to have substantial appeal to Israel and Judaic collectors around the world. The new coins depict Sadat with a stylized dove of peace and a quill pen symbolizing signature of the document that was to promise "No More War" between the mideast neighbors.

Reverse is common, with the name Arab Republic of Egypt over the denomination, dates 1400 in the Muslim calendar, 1980 in the Western era below, separated by an ornate arabesque.

Technical specifications of the gold Proof coins and the silver Proof are as follows:

10 pounds	.875 fine gold	37 mm	40 grams	50
5 pounds	.875 fine gold	33 mm	26 grams	125*
1 pound	.875 fine gold	24 mm	8 grams	500
1 pound	.720 fine silver	35 mm	15 gram	5,000**

*50 in sets

**Issued in 1980

This issue includes the first 10-pound gold coin issued since 1964, and the first one with these specifications. Containing more than a Troy ounce of pure gold in its overall alloy, the 10 pounds seems fated to become sought after not only by Judaic collectors but those of Abrabic coins, world commemoratives and world gold as well.

Earlier Egyptian coins marking the anniversary of the Yom Kippur (in Egypt Ramadan) War attracted considerable interest among collectors both in Israel and the U.S. Informed observers confidently predict a new commemorative issue to mark Sadat's death as well.

Before the assassination some 35 of the 50 sets of gold Sadat Proofs had already been sold, many to collectors in the U.S. and Japan, where interest in his area of world coinage is intense; interestingly a significant portion of Israel commemorative coin demand is also in Japan. ☆



Dove-shaped hand and quill for Peace Treaty signing ideally frame slain Egyptian President Sadat on new Proof gold coins.

MINTS OF PALESTINE UNDER ISLAMIC RULE

By Samuel Lachman
Haifa, Israel

The review of the Mints of Palestine under Islamic rule begins with the occupation of the country by the Arabs in the 7th century and ends with the British occupation during World War I. However, no Mints operated in the country later than the 13th century. It may however, be that anonymous coins were struck somewhere.

The historical review contained in this article is of course very limited, and the reader is referred to more elaborate histories, dealing with the various periods. It should also be noted that many dates are in dispute, or are not definitely known. Different from other articles by the writer, only a general list of references is presented in order to avoid a continuous repetition of the same reference in a number of cases.

The country was occupied by the Arabs between 13 and 20 H/634 and 640 C.E. The decisive battle against the Byzantines was fought at Adnādayn, a locality not definitely identified between Ramle and Bayt Djibrin in Jumada I or II 13 H/July-August 634 C.E. The Arabs were under the command of their most famous commander Khāld b. al-Walīd. This took place at the time of the first Orthodox Caliph, Abū-Bakr (12 Rabi' al-awal 11/7 June 632 to 13 H 634).

The occupation of the country was completed under the second caliph 'Umar b. Al-Khattāb (22 Djumada al ukhra 13/23 August 634 to 23 H/644). At the time of 'Umar the administration of the country was established, and the first coins, the Arab-Byzantine issues made their appearance.

The country was divided into two military districts, or djunds, i.e. Fi-

lastin with the capital Ludd (transferred to Ramle by the Umayyad caliph Suleyman (96-99 H/715-717 C.E.), and Al-Urdun capital Tabariye (Tiberias), including the northern part of the country.

'Umar was followed by 'Uthmān and the last Orthodox caliph Ali. Ali had moved the capital of the empire from Mecca to Kufa in Iraq. He was overthrown by Mu'awiya I b. Abi-Sufyan in 41 H/661 C.E., the first of the Umayyad caliphs. The Umayyad caliphs made Damascus their capital. During all this period, until the reign of 'Abd-al-Malik b. Marwan, Arab-Byzantine coins continued to be struck. In about 77 H/696 C.E. the post-reform Umayyad coins made their appearance.

ARAB-BYZANTINE MINTS

Baisan
Iliya Filistin (= Jerusalem)
Jibrin (Beit Djibrin)
Tabariya
Yubna (Yavne)

UMAYYAD MINTS

Aila (Elath)
Iliya (Jerusalem)
Ramle
Tabariya
Ascalon
Baisan
al-Urdun (probably struck at
Tiberias)
Bait Jabrin or Jibrin
Saffuriya
Akka (Acre)
Ghazza
Filistin (struck at Ramle)
Ludd
Yubna (yavne)

Most of the coins, which are all copper coins, are undated.

There are quite a number of anonymous copper coins in the Umayyad period, which bear Jewish emblems, and may have been struck in Palestine.

The Umayyads were overthrown in 132 H/750 C.E. by a revolution which began in Khurasan led by Abu Muslim. The Abbasids moved the capital to Medinat-al-Salam (= Baghdad) in Iraq. At the end of the Umayyad rule and the beginning of the Abbasids, the Caliphate was at its widest extension. The integration of the empire set in with the establishment of Umayyad rule in Spain and the founding of further dynasties in North Africa.

Egypt was ruled as a separate province, but the new governor in 254 H/868 C.E., Abmād b. Tulun, a Turkish soldier, founded a new dynasty which lasted until 291 H/904 C.E. The Tulunids conquered Palestine in 264 H/878 C.E. In 291 H/904 the country reverted to Abbasid rule.

However shortly afterwards, Muhammad al-Ikhshid, again of Turkish origin, established a new dynasty in 323 H/941 C.E. Palestine came under the rule of the Ikhshidids in about 329 H/941 C.E. The Ikhshidid rule lasted until the Fatimid conquest of Palestine in about 359 H/970 C.E. The Hamdanids which made some inroads into Palestine never had possession of any part of it, as far as it is known today. Coins bearing Palestinian Mint names are thought to be political propaganda issue struck elsewhere.

ABBASID MINTS

Ramle
Tabariya
Akka
Ghazza
Filistin
Quds (= Jerusalem)

TULUNID MINT

Filistin

IKHSHIDID MINTS

Filistin

Tiberias

HAMDANID MINTS

(not struck at these localities)

Filistin

Tiberias

Palestine was occupied by the Fatimids in 359 H/970. The Fatimid rule saw the beginning of constant unrest in the country. It appears to be necessary to describe the situation in rough outlines, as coins of unknown origin may turn up, although so far coins of the Fatimids and the Qarmatians are known.

The Fatimids, Shia Moslems from North Africa had conquered Egypt a year earlier, and tried to extend their rule eastwards. The Qarmatians also Shia Moslems, from Bahrain had already tried to invade Palestine at the time of the Ikhshidids but were paid off. With the Fatimid conquest they appeared again.

Together with them Beduins, mainly of the Banu 'l-Djarah (Tayy Arabs from the Yemen) invaded the country, and in 1012 C.E. even tried to set up a caliph at Ramle. Palestine was shortly occupied by the Seljuk general Atsiz (in 1071). Shortly afterwards Artuk, the founder of the Artuqids, occupied Jerusalem, but was expelled by the Fatimids. However, the arrival of the Crusaders in 492 H/1099 ended successively the Fatimid hold on the country.

FATIMID MINTS

Aylah (Elath, others say Aqabah)
Tabariya (Tiberias)
Akka (Acre)
Asqalon
Filastin (struck at Ramle).

QUARMATIAN MINT

Filastin (struck at Ramle).

The arrival of the First Crusade and the formation of the Latin Kingdom of Jerusalem brought large parts of Palestine under the rule of the Crusaders. The following list gives some particulars: Jerusalem 1099, Tiberias 1099, Nablus 1099, Acre 1104, Haifa 1100, Beit Jibrin 1101, Ludd 1099, Ramle 1099, Jaffa changed hands several times finally probably in 1103. During the period of the Crusaders, Palestine was the constant scene of battles and unrest. The Fatimids lost their last hold, Ascalon in 548 H/1153 C.E.

An invasion of Egypt by the Crusaders led subsequently to the intervention by the Moslem ruler of Aleppo, Nur al-Din Mahmud b. Zengi who sent troops to Egypt under Shirkuh, the uncle of Saladin. The Fatimid caliphate was abolished in 567 H/1171 C.E. Shirkuh died and Saladin became governor of Egypt. After the death of Nur Al-Din he made himself independent.

Saladin's (Al-Nasr Salah al-Din Yusuf b. Ayyub) fight against the Crusaders was continuous with the highlights, the battle of Hittin and the reconquest of Jerusalem in 1187. His dynasty, the Ayyubids ruled until about 650 H/1252 C.E. They were followed by the Mameluks.

AYYUBID MINT

Ghazza (Gaza)

This was the last Islamic minting in Palestine.

The Mameluks ruled from about 650 H/1252 until 922 H/1516. The coins struck by the Crusaders in imitation of Fatimid and Ayyubid coins with Arabic inscriptions and supposed to have been struck at Acre may be added to this period.

The Ottomans defeated the Mameluks at the battle of Merj Dabiq north of Aleppo and became the rulers of Palestine until the end of World War I, i.e. 1336 H/1918.

The foregoing description lists all Mints having come to the attention

of the writer. In view of the political confusion existing during various periods in the country, it is quite possible that unknown mintings may turn up.

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ZIONIST, HUMANITARIAN INTERESTS HONORED ON B'NAI ZION MEDAL

By Mel Wacks N.L.G.

Bnai Zion, founded in 1908, is the oldest Zionist fraternal organization in the United States. Today it is almost 40,000 members strong. The organizational meeting was chaired by Judah Magnes, and thus it is appropriate that Bnai Zion used the resources of the Judah Magnes Museum of Berkeley, California to produce the Fred Kahan Award of Merit medal. Honoree Kahan received this award earlier this year upon his retirement as the Western Director of Bnai Zion as well as his long service as Executive Vice President of the Jewish National Fund, Western Region.

Fred Kahan was instrumental in establishing the John F. Kennedy Memorial in Israel, as well as the Fred Kahan Forest within the J.F.K. Peace Forest. The Fred Kahan Sports Center on the campus of the Hebrew University, consisting of tennis courts and a gymnasium serves the needs of the interns and nurses at the

Hadassah Hospital. All of these accomplishments have been commemorated on a handsome 2½" medal that will be presented in future years to those continuing the philanthropic work of Bnai Zion.

The Fred Kahan Award medal was sculptured by Hal Reed with the assistance of Linda Neiman, from a design concept of Mel Wacks. The initials of the two sculptors can be found on the obverse, and the designer's initials are on the medal's reverse. Hal Reed has previously created the Levi Strauss and Dr. Jonas Salk medals in the Magnes Museum's distinguished Jewish-American Hall of Fame series. Both Mr. Reed and Ms. Neiman have been commissioned in the past by the Society of Medalists. Wacks has coordinated the Jewish-American Hall of Fame series of medals and has served as Numismatic Consultant to the Magnes Museum for thirteen years.



Humanitarian Fred Kahan has been honored on 63 millimeter bronze and bronze silverplate medals struck for Bnai Zion by Metal Arts Co.

The obverse of the medal features a facing, smiling portrait of Kahan. In the center of the reverse there is the logo of Bnai Zion, a menorah superimposed over a Star of David, surrounded by the name of the organization in English and Hebrew. Note that the name means Children of Zion, as in the Biblical quote: "Be glad then and rejoice, ye children of Zion" (Joel 2:2). Emanating from the central design are three spokes, with the goals AMERICANISM, ZIONISM and FRATERNALISM inscribed.

AMERICANISM: From its very beginning in 1908, Bnai Zion has been committed to supporting and continuing the democratic way of life in America, at one time serving as a teacher of democracy to Jewish immigrants, always participating in American communal activities, and working continually so that all groups in America may live securely and in harmony.

ZIONISM: As a member of the World Zionist Congress, Bnai Zion is committed to building strong ties of friendship between the people of Israel and the people of the United States.

FRATERNALISM: In a spirit of brotherhood, Bnai Zion believes in promoting the welfare of fellow Jews throughout the world. The members come from all sectors of the Jewish community, brought together by mutually shared ideals.

Between the spokes on the reverse

are three scenes illustrating the various activities of Bnai Zion in Israel. Above, a basketball player, soccer player and tennis player represent both the Fred Kahan Sports Center and the chain of Maccabi sports centers throughout the country founded with the help of Bnai Zion. To the right are medical scenes, commemorating the Bnai Zion Home for Retarded Children in Rosh Ha'ayin, the Bet Halochem Rehabilitation Center of the Haifa Medical Clinic near Tel Aviv, and the Kupat Cholim Health Clinics. The left segment features agricultural contributions of Bnai Zion, such as the close association with the Jewish National Fund enabling the redeeming of the land, planting trees, developing forests and soil conservation programs. Bnai Zion established the extraordinarily successful agricultural settlement (moshav), Kfar Bnai Zion, which now has more than 500 residents. The Kennedy Memorial is also shown.

Just 100 bronze Kahan Award medals were struck. Of these, 30 were reserved for use by Bnai Zion. The balance, consisting of 35 bronze and 35 bronze silverplate (each individually serial numbered) are being offered by the Magnes Museum to contributors to its work. Inquiries may be addressed to Mel Wacks, Numismatic Consultant to the Magnes Museum, 5189 Jeffdale Avenue, Woodland Hills, California 91364. 

Support AINA

FEATURED ON THE REVERSE OF THE 1981 HANUKKA COIN

A lamp from Poland

During the 19th Century, Poland became an important centre for Jewish silversmiths. The upright Hanukkiya, made of silver and reproduced on this coin, is from the year 1854. On its top is a swan and below it, an embossment of a flower. The Hanukkiya belongs to the Wolfson Collection at the Hechal Schlomo Museum in Jerusalem.



AINA'S BAR-MITZVAH TOUR, PART II

By Robert Leonard

On Thursday, March 19, we left the Dan Carmel Hotel after our marvelous dinner the night before and headed for Safed.

Safed is located at the highest point in all Israel—2,800 feet above sea level. Perhaps its closeness to heaven made it one of Israel's holy cities in ancient times. More recently, it was selected for settlement by the Cabbalists fleeing the Spanish Inquisition about the beginning of the 16th century. The Cabbalists, a group of Jewish scholars who believed that every word and letter of the Bible had hidden meaning, hoped to discover the true Name of God from their study and acquire supernatural assistance for use against their enemies.

They built 15 synagogues in Safed and made it the center of learning for all of Galilee for hundreds of years. The first printed Hebrew book was published in Safed.

We visited the old Synagogue of Josef Karo, a small, unimposing building but steeped in history. The chandelier over the central platform contained links in the shape of hands to ward off evil spirits. Above the benches lining the walls were bookshelves filled with old, leather-bound religious books. And the Holy Ark contained several very old Torah Scrolls, including one dating back to the 16th century, we were told. It is read only on the High Holy Days, in order to preserve it.

From Safed we could see the Sea of Galilee in the distance, shrouded in mist. Now we headed toward it and Capernaum. This area is the site of much of the ministry of Jesus; the traditional Mount of the Beatitudes is on the way to Capernaum, marked by a beautiful church which we could see in the distance from the bus.



Magen David shares this ancient carved lintel with leaf-forms in Capernaum's ancient synagogue ruins.

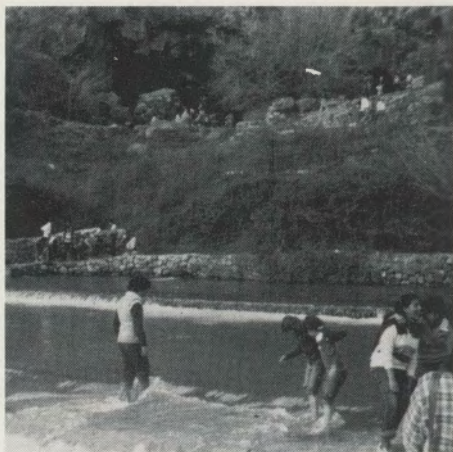
Capernaum, anciently a small fishing village on the shore of the Sea of Galilee, has been carefully excavated by the Franciscans, who purchased the ruins from Bedouins in 1894. The Franciscans were interested in two features of Capernaum, the synagogue where Jesus taught and the House of St. Peter—the home of Simon called Peter, a disciple of Jesus. The synagogue has been partially restored, and is the only synagogue in Israel in Christian hands!

The trees were in full bloom as we entered the excavated area. We first saw an ancient olive oil press, perfectly preserved, and a collection of carved capitals, lintels, etc. from the synagogue. These are decorated with a menorah, agricultural emblems (vine leaves, pomegranates, palm trees with fruit, etc.), spiral columns, and even the Ark of the Covenant on wheels for transport.

The synagogue is actually surprisingly late as ruins in Israel go. It was built about 400-450 C.E., as has been determined by the dates of the 2,920 coins found under its pavement. Of beautiful polished white limestone resembling marble, it features two inscribed columns: one with "Herod son of Monimos and Justos his son together with their children erected this column" in Greek, and "Alphaeus the son of Zebidah the son of John made this column; (may it be) for him a blessing" in Aramaic.

Among the most famous ruins of the synagogue of Capernaum are the cornices decorated with what appears to be a Star of David within a wreath. We saw two of these cornices there, one with straight and one with curved triangles, both with a large pellet in the center.

I have considerable doubt, though, that these symbols have any particular Jewish significance, as each cornice has four similar medallion designs—with no duplication among the eight—and the "Star of David" figure is only one of the four; the



Banias' cool Jordan water calls waders.

others are pomegranates and pentagonal and hexagonal geometric or floral designs. I believe that these are simply geometric decorations, to avoid graven images of a more forbidden kind.

Right next door to the synagogue are the black basalt foundations of two blocks of houses dating from the 1st century B.C.E. through the 5th century C.E. As the Gospels tell us, the houses themselves of these poor fishermen were one story high with flimsy roofs of mud mixed with straw, and so have not survived. One of these houses has been identified as the actual house of St. Peter by virtue of being later converted to a church and having an octagonal structure built to replace it, the foundations of which can be clearly seen today.

We left Capernaum and the Sea of Galilee and headed north to Tel Hazor, an immense mound marking the city captured by Joshua from the Canaanites. It could be clearly seen from the bus. We then continued on a short distance to the Kibbutz Ayelet Hashahar, where we stopped for lunch.

Ayelet Hashahar, which means Morning Star, is one of the oldest kibbutzim, founded in 1892 and re-founded in 1918. After a delightful and inexpensive lunch in the cafete-

ria of their guest house, we browsed for a while in their beautiful gift shops. Here we saw jewelry and antiques sold as cheaply as anywhere in Israel. We then took a walk through the grounds, which was very instructive as it was the first kibbutz we had had an opportunity to really see. We were impressed by the neat apartments and cottages and the large, grassy park where a number of the kibbutz children—out of school for Purim—were playing soccer.

On our way north we passed through the development town of Kiryat Shmonah. This town, whose name means Town of Eight, is named for the fallen defenders of Tel Hai, a nearby settlement whose residents made a valiant stand against a mass Arab attack in 1920. Once a cluster of ramshackle temporary dwellings, Kiryat Shmona now has many attractive apartments. It has been settled principally by Yemenite Jewish immigrants. A famous monument in the form of a roaring lion on

top of a hill marks Tel Hai, which we could see on the horizon.

Metulla itself is a small border town which became famous only five years ago as the site of "The Good Fence" crossing into Christian Lebanon. An Israeli soldier was patrolling the border following a day of fighting between the Lebanese Christians and the Palestinians when he heard a girl cry out for help. She had been wounded in the fighting and could not get medical attention in Lebanon, since all the doctors had fled at the start of hostilities. The soldier allowed her to enter Israel, where her wounds were dressed by an Israeli doctor. The news of this good deed traveled fast and the next day, 200 Lebanese showed up at the border begging to be admitted for medical treatment! They, too, were not refused, and a permanent border crossing was established there for this purpose.

The crossing itself is quite tiny, just a double cyclone fence with barbed wire at the top and sides and



Author Leonard poses at left at Metulla's "Good Fence" into southern Lebanon, with its three-language welcome.



Lebanon's incredibly blue skies beckon above the Israel Defense Force officer greeting AINA tourists at the "Good Fence."

dirt road between, and a gate and wooden border station manned by an Israeli government functionary. The first aid station, consisting of one or two rooms only, is just inside the Israeli border. Nearby is a large parking lot and the ubiquitous souvenir vendors selling postcards, commemorative philatelic covers (stamped envelopes with cachets), and circulated Lebanese coins.

We had an excellent view of the hills of Lebanon from there and could see the cars and Volkswagen buses of the Lebanese who work in Israel (there are quite a few of them) parked just across the border. These people apparently commute back and forth across the border every day. We had hoped to be able to cross over into Lebanon ourselves

briefly, but—as our soldier guide explained—the bureaucrats have taken over, and we were told by the government official that this has never been permitted, though the soldier assured us it had been done many times in the past.

His story of the many contradictions of Christian Lebanon was amusing, if nearly incomprehensible. Major Haddad, whose militia controls this area, considers himself to be the only true Lebanese official left, since he was appointed by the free Lebanese government five years ago, before the Syrian invasion. However, though the area he controls is referred to as Christian, 60% of his militia is Moslem (the rest is Christian)!

The Syrians, who are now aiding the PLO and fighting the Christians, intervened in 1976 on the side of the Christians against the PLO. And—most incredible of all—Haddad's area "They get their water from Israel, and they don't pay. They get their electricity from the PLO, and they don't pay. On the other side," the soldier continued, "I saw a transformer all encased in a bombproof housing. I asked them, 'Why do you do this? If the PLO wants to cut off your electricity, all they have to do is pull the switch!'" In addition, they pay no taxes and receive free medical treatment.

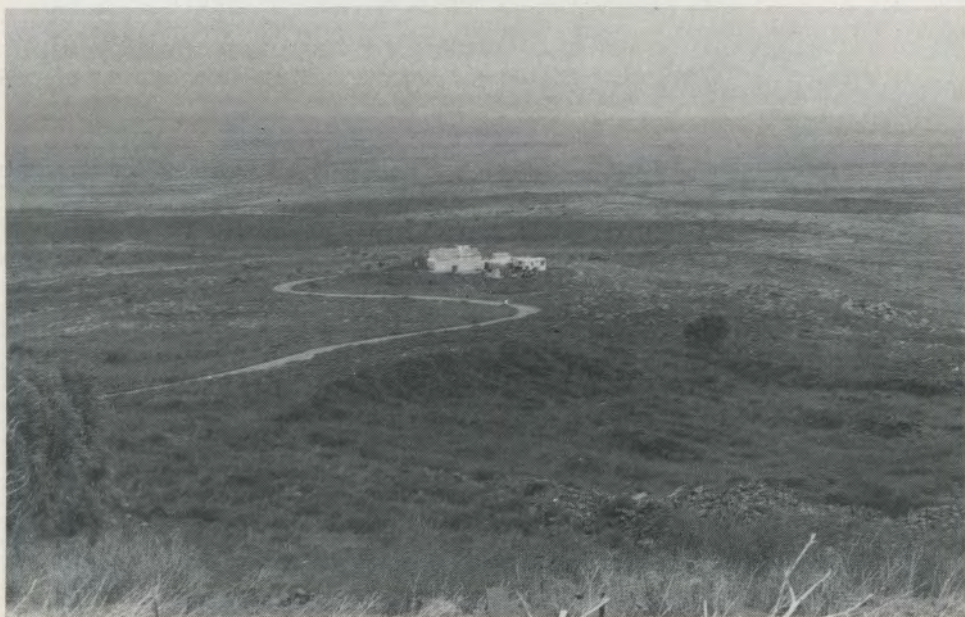
Our minds swimming with the baffling paradoxes of the Middle East, we left Metulla and proceeded toward the Banias Springs, one of the three sources of the River Jordan. We crossed the Jordan—at that point a mere creek—on our way there, and arrived at Banias in mid-afternoon to find the springs crowded with Israeli children out of school for Purim. The springs themselves originate within a deep cave, then flow out into a

huge shallow area suitable for wading or gathering samples of Jordan River water, as many were doing.

At this very site are the ruins of the temple of Pan of ancient Caesarea Philippi, built by Philip the tetrarch, son of Herod the Great by his fourth wife Cleopatra (Banias is a corruption of Panias, referring to Pan).

Leaving Banias, we headed east toward the Golan Heights. From the bus we could see the snow-covered peak of Mount Hermon, where a ski resort is located.

Turning south again, we passed many Israeli military installations on the heights, finally arriving at a monument to the Israeli war dead of 1967 near Kuneitra. This monument, an immense triangle, is located on a hill which was a Syrian outpost prior to 1967. The remains of bunkers and the rusting wreckage of military vehicles can still be seen. Around the monument the fields are still mined. We could not see the actual border because the buffer zone is quite wide.



Aching and haunted-feeling desolation: the strategic Golan Heights, looking toward the U.N. and Syrian positions in the background.

Eli, our guide, told us the moving story of the fierce fighting that took place here in 1973, when the Syrians recaptured this point on Yom Kippur, inflicting heavy casualties, but stopped to rest without pursuing their advantage; two days later, they had been ousted by the Israel Defense Forces, but only after many more casualties had been suffered.

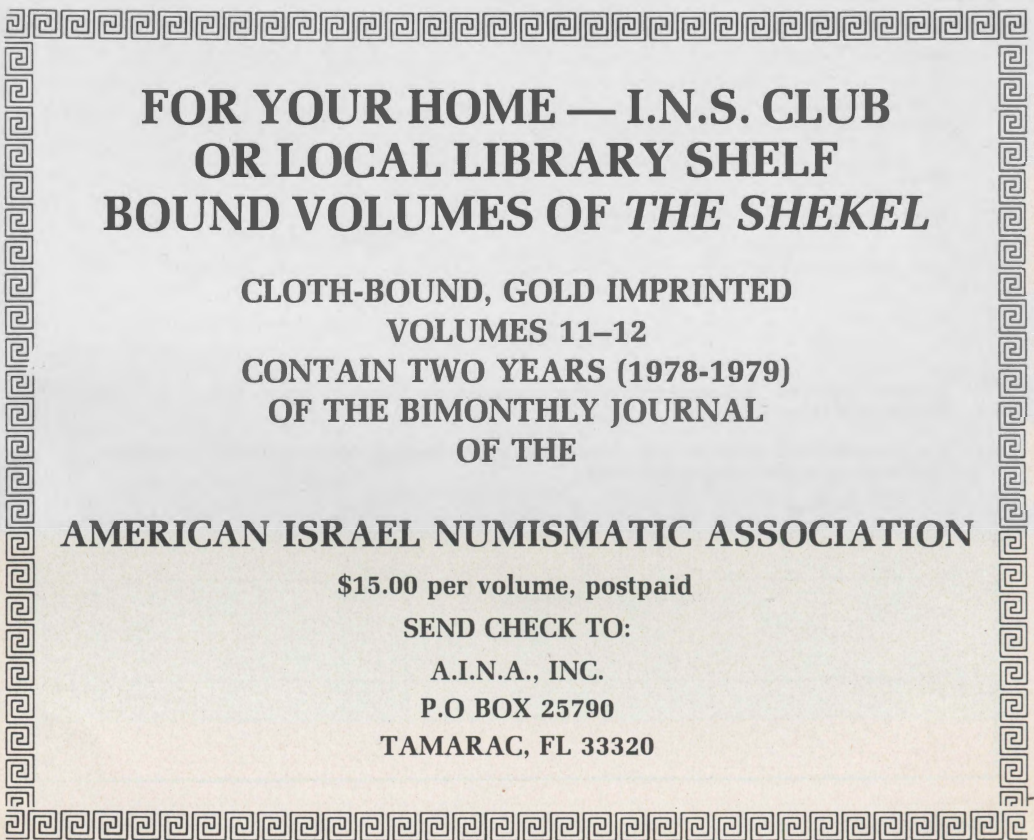
We now began our return to Haifa by way of the Sea of Galilee and Tiberias. Harp-shaped, the Sea of Galilee is also called Lake Kinneret (Biblical Chinneroth, Lake of Gennesareth in Josephus) after the Hebrew word kinnor, a harp. It is about 14 miles long, 8 miles wide, and 170 feet deep. A naval battle was fought here during the Jewish-Roman War which is perhaps commemorated on ancient Roman coins of Vespasian

and his sons. Today, water from the Sea of Galilee is pumped to the Negev desert, 155 miles away, we were told.

Tiberias, named after the Roman Emperor Tiberius, was built by the tetrarch Herod Antipas—another son of Herod the Great—about 1950 years ago. (This is the ruler who ordered the beheading of John the Baptist.) After the destruction of the Second Temple it became the center of Jewish learning; it was here that Hebrew punctuation was invented to prevent mispronunciation and misreading of the scriptures.

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